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By ~~the~~ Pontius New  
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*J. J. H. H. H.*



*Edono Socii* B. 7  
THE  
*44-21*  
EFFICACY  
*Ex libris Lib. Med. Alredon*  
OF

BATHING

IN THE

PROMOTION and PRESERVATION

OF

HEALTH,

VIGOUR, BEAUTY,

AND

LONG LIFE.

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L O N D O N :

Printed in the Year MDCCLXXVIII.

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MED. CHIR. SOC.  
T H E ABERDEEN.

E F F I C A C Y

O F

B A T H I N G, &c.

A R T I C L E I.

*ANTIQUITY of BATHING.*



HAT Bathing was held in high esteem by the ancients, is a fact equally recorded by prophane and sacred writers.

In the primitive times, the patriarchs, on the reception of their most honourable guests, brought water to wash their feet previous to every other refreshment; and it is well known by experience, that no constitutions, but such as have been *fortified* by frequent Bathing, can bear the shock of cold water.

We moreover find Jacob commanding his family to purify themselves by *Washing*, which is the Scripture word for *Bathing*, before they went up to Bethel to sacrifice; which proves Bathing to be a part of *natural* religion.

The practice of Bathing was so much approved by the Egyptians, that very many edifices were erected for that purpose at Grand Cairo, by the most celebrated architects of the times, which were frequented, under proper regulations, by the whole people; and there is every reason to believe the custom was adopted by all the cotemporary nations of antiquity.

David had his first view of the beautiful Bathsheba as she was bathing, whence it appears it was practised by both sexes; and it is no strained conclusion, that the men of old owed their length of days, as well as the vigour of their constitutions, to Bathing.

Hippocrates, that sublime genius and immortal founder of physic, who lived in the time of the Peloponnesian war, imputes all wisdom and folly to our natural temperament, which he affirms is made better or worse by good or bad regimen, and the frequent use of Bathing. He recommended it in the course of his practice and writings in all Obstructions of the Nerves, Palsies, Tremblings, Loss of Speech and Taste, Torpors or Numbness, Stiffness and Weariness of the Limbs, Relaxations and great Pains, to prevent and cure the Gout, and in the cure and prevention of all Hypochondriac Disorders.

He further tells us that Bathing has a most happy effect in stopping the circulation of hot blood to the brain; all violent passions which disturb the judgment, and tear the nerves to pieces, ever more producing that consequence, together with a furious agitation of the spirits and the whole frame, which is not only prejudicial to the health, but impairs the understanding, and shortens life.

Tertullian, a famous physician of Carthage, most wonderfully approved of Bathing in hypochondriac melancholy,

choly, or extreme dejection of spirits. And we are told by Prosper Alpinus, a learned member of the faculty in the sixteenth century, that the Egyptians perfectly recovered all melancholy persons by Bathing, even in those cases which often terminate in unruly ravings, and are deemed incurable.

Æginetta, a Grecian physician, commends the practice of Bathing, and adds, that moderate exercise is necessary, to warm the body, not only before and after immersion or dipping, but at other times, to disperse hot vapours retained in the blood; and the most natural and beneficial is walking or riding.

Paulus, the last of the Greek physicians, advises Bathing for dimness of sight, which depends on the defluxion of the nerves, and if the eyes be opened in the water, he affirms they will be considerably strengthened thereby.

That the Romans were acquainted no less with the *preventative* than *restorative* virtues of Bathing, is manifest from their customs and conduct. Agrippa built a hundred and seventy Baths for common use, at his own expence. And we read there were so many as eight hundred and fifty-six Baths at Rome at one time, some of which were the most magnificent buildings in that city; considerable ruins whereof remain to this day, particularly Mark Anthony's, at the foot of Mount Aventine, containing sixteen hundred seats of polished marble, for as many persons to bathe separately. The Baths of Dioclesian had seats for three thousand persons, without seeing one another. Nor are those of Constantine and Nero unknown to us. And we are told that Seneca valued himself on being able to dance in a cold Bath the first of January.



Antonius Musa, who is said to be the first that introduced Bathing into the art of physic, cured the emperor Augustus of a dangerous Catarrh by Bathing, for which the senate rewarded him with a profuse sum of money, and permitted him to wear a ring, a distinction peculiar to the nobility till then; the whole faculty were likewise honoured with a ring on his account; and the same ceremony is continued in most of the universities in Europe; they were also exempted from all taxes for ever.

Celsus, a Roman physician in the reign of Augustus and Tiberius, advises Bathing as the only remedy in the madness called Hydrophoba; and further assures us, that it is, with few exceptions, infallible for all Maniacs. He also recommends it for the jaundice in summer; pronounces it a diuretic, and a promoter of the secretion of humours through the glands; obstructions in which occasion all those uneasy and unsightly fulnesses in the throat, almost peculiar to women; and in the cure and prevention of the Rickets he calls it a specific.

Hemorrhages, whether from the intestines, nose, or uterus, are not only cured, says Celsus, by Bathing, but their return prevented; together with all the infirmities of the brain. And he particularly advises the use of it against rainy seasons, to cure pains of the limbs, stupidity of spirits occasioned before rain, and to procure rest, which renders it so salutary in all beginnings of melancholy.

Suetonius, the Roman, relates the cure of defluxions by Bathing, which he asserts prevents all inflammations, pains, and effervescences of humours, on which defluxions depend; recent inflammatory pains in the body; and pains in the teeth, he adds, receive immediate relief from it; and it promotes urine and perspiration.

Galen,

Galen, who lived in the reign of Claudian, prescribes Bathing for hectic fevers. He says immersion or dipping gives appetite, helps concoction, and extinguishes thirst; and that men may use exercise the day after Bathing with infinite more pleasure than the preceding one, the body being more muscular, more compleat, and more lively.

Ælius, a physician who lived about the fourth century, prescribes Bathing for lassitudes in an ill habit of body; he affirms that it is of use in stoppages of the nose, and loss of smell; and, if constantly used, prevents too profuse, as well as promotes salutary perspiration. And it is a striking circumstance, that in the practice and course of some thousand years, the use and efficacy of Bathing has not decreased in its reputation with the faculty, as appears in the article on diseases; there is little doubt therefore that it is deemed the next thing to what never has been, and, in all probability, never will be discovered, a universal remedy.

## A R T I C L E II.

### H E A L T H.

NOR was the custom of Bathing, which forms so large a part of the Pagan and Jewish ceremonies, *abolished*, but much rather *confirmed* and *enforced* by that grand fundamental of *revealed* religion, Baptism; for Baptism, on its original institution, was not solemnized by merely sprinkling, but by the total immersion or dipping of the infant.—Hence the wisdom and utility of Bathing, even from the birth, is evident, and it is not a little remarkable, that, though now unpractised as a religious rite, the faculty are so perfectly convinced of its happy efficacy, that children

are



are almost universally by their direction, at the present period, washed all over with cold water on their coming into the world.

Within this last century the prejudices of the English against this salubrious element, have been so abundantly surmounted, that we can boast almost as many baths in our metropolis, though not so *magnificent*, as our great predecessors the Romans.

The *restorative*, however, rather than the *preventative* virtues of Bathing is our object; the diseased indeed fly to it for relief, but the full in health are either inattentive to, or ignorant of the benefits *derivable* therefrom. Not so the French, as the following recent and noon day fact undeniably evinces.

In the year 1762, the weather was so intensely hot, and otherwise unfavourable to the health, that a pestilence was the universal apprehension, whereupon the state, which in France is the guardian of the people, on due consultation, commanded floating tents to be erected on the Seine (a river which washes their capital in like manner with our celebrated Thames) for the accommodation of all ranks and sexes; and this practice was pursued with such success, that instead of the dreaded sickness, there was never known a more healthful summer in that kingdom.

And this command *ascertains* the opinion of the faculty in France respecting Bathing; for Paris, as well as London, is provided with public baths; but the fact is, that art is a poor succedaneum for nature; the spring *may* be genuine, but no body of water can be collected, and cease, though but a short time, to flow, without losing its elastic principles at least, if it contracts no portion of the foulness of stagnation.

The FLOATING BATH, lying off the Surrey side of Westminster Bridge, lately purchased by Mr. Astley, and fitted up with the nicest care, must therefore stand unrivalled. No river has a freer or more uninterrupted course than the Thames, which *perpetually*, though *gently*, flows through it from morning to night ; so that instead of going into the water after others, every fresh bather enjoys the *luxury* of fresh water. It cannot moreover be doubted but such a degree of salts are impregnated from the tides, as increase its salubrity, though in so corrected a state as to be scarcely discoverable by philosophic experiments.

Nor is Bathing only a security against pestilence, it is a defence against colds, which are so many sources of severe and fatal disorders ; for colds we are told by the learned faculty, are nothing more than a checked perspiration, whereas the pores of the most delicate frame are enabled by Bathing to resist the attacks of sharp or raw air, and the nerves are thereby so happily *fortified*, that the finest lady, without losing an atom of her elegance, is rendered capable of *robust* exercises, viz. walking, dancing, riding, &c. without danger or fatigue, whilst spleen, vapours, &c. &c. are kept at a distance.

Lord Verulam, in his Natural History, mentions Bathing as not only conducive to health, but long life ; and adds, that it was as customary amongst the Greeks, Romans, and Turks, as eating and sleeping.

He calls it the *ornament* as well as *happiness* of mankind, from being at once the source of *neatness*, and the engine of free perspiration, that grand axis of health. If any inconvenience, says he, therefore arises from an inactive and sedentary course of life—from intense heat, or other unwholesome disposition of the air, *bathe*, and all will be



well; for by bathing the whole nervous system is so much agitated, that the capillaries not only feel the influence, but the minutest passages are forced open by an increased velocity of the fluids; and the skin, instead of entertaining gross acrimonious humours, transmits only the imperceptible matter of perspiration; which evidently appears by the great cheerfulness we immediately find on bathing.

But this article cannot be better concluded than in the words of the celebrated Galen, whose knowledge of the human frame, and skill in physic, however equalled by our most eminent professors building on his foundation, can never be excelled.

They, says this great master of medicine, who desire to pass the short time of life in good health, ought often to practice Bathing, for words are too poor to express the benefit that is obtained thereby; for they who frequently bathe, though almost spent with age, have a strong and compact pulse, and a florid colour in their faces; they are ever active and agile; their appetite and digestions are vigorous; their senses are perfect and exact; and, in fine they have all their natural actions well performed. And he concludes this eulogium with observing, that *Bathing* may be safely began and safely prosecuted at any season of the year.

## A R T I C L E III.

### V I G O U R.

IT was a custom with the Trojans, after any great fatigue, to bathe before they reposed themselves; as also with all the celebrated people of antiquity. And as vigour of mind is ever attendant on vigour of body, and *vice versa*, we may fairly impute the wisdom of the schools, and



and the conquests of the heroes of those times, to Bathing: for it is undeniable that every seperate faculty is strengthened thereby, at the same time that the spirits are unspeakably accelerated.

The organ of sight, for example, is the eye, but the perspective part is a single nerve, called the Retina, which is liable to langour and decay, unless *prevented* by Bathing.

The hearing depends also on the healthful state of the perceptive nerve, hence deafness is *prevented* by Bathing.

And that the memory is assisted, and the bodily powers invigorated by Bathing, cannot be extraordinary, when it is remembered that the nerves are the organs both of sensibility and activity, on which the virtues of the Bath have so forcible and salutary an effect.

Sir John Floyer, in his History of Bathing, pronounces its use essential to a good constitution. He farther says, that if Bathing had no other effects than helping the digestion, and making the body more strong and vigorous, that would be sufficient to prove its usefulness in the preservation and promotion of health. But it does much more, it strengthens the solids, and preserves the crasis and motion of the fluids; nay, it reaches the very soul of the animal, rendering it more quick and lively in all its operations.

Life, he adds, consists in a union of the soul with the animal spirits, which are longest preserved by a cold regimen, but are soon dissipated, or at least made too elastic, windy, and irregular in their motions, by a hot; and this error of the spirits is best corrected by Bathing.

Bathing has also a great effect on the heart, says Dr. Floyer, as well as on all the other muscles, and

strengthens and invigorates its motion, by compressing the animal spirits, which agitate its muscular fibres by causing a greater tension and contraction of the fibres themselves; and by exciting the motion of the heart when the humours make an effervescence after the compression by Bathing; for though during immersion or dipping the pulse seems to stop, and the motion of the heart is slower, yet after some time the muscles work faster, and the whole body is hotter; and as the muscles of the heart become stronger by bathing, the old fœces of the blood, viz. the choler, bile, slime, salt serum, &c. &c. are better performed, on which our health and vigour so much depend.

As a proof of this, it need only be recollected, that when the nerves have lost their spring, that loss of faculties, which we distinguish by the epithet *superannuated*, succeeds; the arm is deprived of its strength; the head and heart of judgment and sensibility. Every one's experience in their own persons and families will confirm the truth of this observation, and render Bathing not only a desirable refreshment, but constitute it with the public a source of health and vigour on all occasions.

#### A R T I C L E IV.

#### B E A U T Y.

IF the virtues of Bathing were properly known and understood, we should have our finest ladies depending much rather on the Bath for the improvement of their charms, than all the labours of the toilet; and seeking no other cosmetic for bloom, vivacity of countenance, and clearness



clearness of complexion, than what immersion or dipping infallibly gives.

All preparations, of whatever species, as *beautifiers*, prove their pernicious qualities by their effect. The cheek, once accustomed to be touched by art, must ever more continue the practice, to hide the ravages of nature; for the pores of the skin are thereby shut up, and the surface necessarily becomes fallow and shrivelled; and who has not heard how prejudicial every composition of this kind is to the sight.

Thickness of complexion is owing either to a languid, or otherwise interrupted perspiration; the pores are equally obstructed by *dirt, grease, and foul air*; hence we behold the deplorable objects we do in our metropolis; nay, wrinkles, though supposed to be the natural consequence of old age, is by no means so, but, with few exceptions, the offspring of disease and obstructed perspiration; for those who accustom themselves to frequent Bathing, have a smooth and clear skin, even at three score and ten, which is pronounced the full age of man.

Moreover, that all roughness or coarseness of the skin results from the same cause, is plain, from the testimony of Lady Wortley Montague, respecting the Turkish ladies, who, from daily Bathing, have the surface of their bodies, her ladyship affirms, like polished marble.

At Constantinople Bathing is no less an article of religious duty, than a fashionable practice, insomuch that to pray and to bathe is deemed equally incumbent on a good Mussulman. But as the Turkish ladies, from the superstition of their countrymen, can have no religious forms to observe, their frequent bathings can alone be imputed to a regard for their beauty, which in every individual

individual, capitally, nay essentially, depends on the free circulation of the fluids, the health of the nerves, and the happy temperament of the mind.

## A R T I C L E V.

### L O N G L I F E.

AND that Bathing is the grand promoter of long life is certain, from its operation as an antidote in most instances that are known by experience to shorten our days.

Excesses of various kinds are so far *qualified* by Bathing, as to be rendered little prejudicial to the constitution. And many articles in the eating and drinking way, as tea and coffee for example, spirituous liquors, high-seasoned dishes, and other fashionable articles, which operate on the frame in the nature of slow poisons, are thereby tempered and rectified; and if not made salutary, become inoffensive.

The use of tea in England has we may be assured introduced all the nervous disorders under which the English now languish. Palsies, apoplexies, hypocondria, and all the train of enfeebling attacks, were heard of it is true by our forefathers, but they are *now* the universal disease, for all which Bathing is the only and infallible remedy. And it would have been happy for this country, if during the late intense heat our legislature had commanded the use of Bathing in like manner with the French, as it prevents the infection of fevers, by making the body less sensible of the changes of the air, for which we have good authority both ancient and modern.

When,



When, therefore, from the relaxed state of the nerves, we daily behold our friends and relations sinking under languor rather than disease, let it be remembered that Bathing is the *needful*. And it is a self-evident proposition, that what removes or prevents diseases, must prolong life, except in cases of accidents, to which every created being is liable.

## A R T I C L E VI.

### D I S E A S E S.

DISEASES are for the most part occasioned by the blood or solids offending in quantity, quality, or motion; their excesses and deficiencies, their species and properties, quickness or slowness, sensibility or insensibility, ought therefore to be well understood before we attempt to correct or regulate them.

The natural and fixed consequence of Bathing is agreed upon by the whole faculty to be a contraction of the fibres, and a restitution of their elastic tone, which being propagated through the whole body, blood and humours, are propelled with greater force through the vessels; the circulation is better promoted by the contraction and force becoming stronger, and the channels narrower. The tension of the fibres being greater, the vibration will be quicker and stronger in proportion to their increased tension; so that the blood and spirits must not only move more swiftly through the canals, but all be extremely divided, and circulated with greater velocity.

It is the cold and pressure together that makes our solids retreat into a narrower compass; hence Bathing  
repels

repels impacted humours; is useful in tendons stretched beyond their usual tone, and in fortifying the nerves.

But though it is clear from every opinion and observation on Bathing that those who are in health need no physician to determine or direct their steps, yet that the diseased will do well to consult some eminent person of the faculty before they begin the practice, is plain by the following little fact.

A nobleman, a few years ago, was troubled with a cough, which alarmed his friends, and induced him to think it necessary to call in his physician. The physician, Dr. T—k—n, having considered his case, contrary to the received opinion and custom, prescribed Bathing.

His lordship, who was superior to common prejudices, resolved to abide by his physician's advice; but his friends, anxious for his safety, came around him, and besought him to remember that Bathing was ever deemed mortal in coughs. But though they could not shake his faith in his physician, to satisfy them, he sent for him a second time, related their fears and representations—was convinced of their futility—practised Bathing against all their importunities and expostulations, and lost his cough. Coughs are, however of various kinds, and it is only the inveterate and nervous that is cured by Bathing.

This demonstrates that though there may be cases wherein it would be fatal to bathe, there are others wherein Bathing is highly salutary, though running counter to the customs, prejudices, and conjectures of the individual.

Rickets, that bane of infancy, and source of deformity, was unknown in England until Harry the Seventh's time, when



when it is presumed Bathing began to be considered rather as an indulgence, than a useful and necessary practice.

The learned Dr. Morgan, in his Mechanical Practice of Physic, has wrote largely on childrens diseases in general, and assures us, that nothing can be so well adopted, or have a more certain essential, and mechanical effect, than Bathing; which, in the Rickets, may be depended upon for the whole cure; for that constant Bathing brings the solids to such a degree of strength, as to bear the air with a very moderate covering; and the strength and elasticity of the solids being increased, the secretion will for the most part go on in a natural way.

The Gout is likewise cured by Bathing; and though the Gout and Rickets originate from very different causes, their cure is alike a strengthening of the solids, and the promotion of the natural course of secretion. The Rickets distort the limbs, and form the joints into knobs; the Gout contracts them into stony concretions, both of which disappear as the solids derive benefit from the Bath.

The ingenious and learned Dr. Mead, speaking of melancholy, and maniacal distempers, affirms that Bathing ought not to be neglected. And although there may be some difference in the treatment and cure of the deliria, whether maniacal or melancholy, when they are originally from the mind, as the effect of grief, &c. and when from the indisposition of body; yet that both do agree in *this*, that they require an alteration to be made in the blood and spirits. And there is not in the whole Materia Medica a greater alterative than Bathing, inasmuch as the mind, by often, nay almost continually renewing to itself any one idea, as sorrow, love, &c. &c. does so constantly determine the spirits and blood the same way, that the body

does at last as much share in the alteration, as if it had been primarily affected, and consequently must have in some manner the same amendment. And it is well known that all the terrible symptoms which succeed in these cases, result from a continual inflammation of that general organ of sensation the Brain.

In another place this able physician tells us, that all Bathing does chiefly act by the sensible quality of heat and cold, and the gravity of their fluids, so that we need seek no farther for the reason of the great advantages of Bathing in dejection of spirits or melancholy, than to the pressure of the water on the body of the patient. Every one knows, adds Dr. Mead, how plentifully Bathing provokes urine, which proceeds no doubt from the construction of the fibres of the skin and vessels. Thus this outward cure differs not much in effect from inward medicines, but must necessarily have the better of them in this respect, that when the fermenting blood stretches the vessels, the exceeding weight of the ambient fluids resists and represses this distension, and so prevents the effects of it.

Sir John Floyer, in his History of Bathing, recommends it in all Weaknesses of the Muscles, Coagulations of the Blood, Blackness from Contusions, Falls, Blows, &c. the Fluor Albus, Deafness, Lethargies, Cramps, Belchings, Fainting, Gripes, Vomiting, King's Evil, Incontinence of Urine and stool, Distortions of the Mouth, Choria Scanti Vila, Weakness of the Nerves, Malign Ulcers, Dysentery, Vertigo, Incubus or Night Mare, Excoriations, Tertian and Quartan Agues, Prevention of Fevers, strengthening thin Bodies, &c. &c.

Flying pains on the muscles, which occasion great inability of motion, are said by the most learned men of the faculty



faculty to result from wind, which blows them up beyond their due tension, in which case they will receive benefit, not only from the coldness, but the weight of the water, which presses them into their places.

Suppression or long retention of urine has been totally relieved by immersion or dipping; and Dr. Barnard thinks there cannot be a better method of preventing epidemical fevers than Bathing, by hardening the skin, as has already been observed, against changes of the weather, an effect which should be remembered by all ranks of people, in every uncommonly hot or close state of the air.

It strengthens the stomach, and prevents breeding Cachymies; and when the spirits are over rarified, or tumultuous in their motions, they are thereby cooled, and made fitter for rational operation; at the same time that the muscles become more strong, vigorous, and compact in all the exercises we use, whereby the health is much preserved. And to all these advantages of Bathing we may add, that the coldness of the water contracts the nervous fibres, and thereby strengthens their motions; hinders laxity, and the evacuation of humours, which impair, and at length destroy our constitution.

## A R T I C L E VII.

### *Floating Bath, and Terms of Bathing.*

The Floating Bath here recommended lies at the necessary distance from the Surrey side of Westminster Bridge, to be washed through and fed by the flux and reflux of the tide. It is seventy feet eight inches long, eighteen feet two inches wide; has two neat and commodious dressing rooms, one for ladies, the other for gentlemen, wherein the baths are placed.

Dresses are provided, and oil-skin hoods for such as chuse to go in without wetting their hair, with every proper attendance; and a boat is constantly in waiting at the bridge, to convey and reconvey the bathers to and from the bath.

The terms of Bathing are, One Shilling each time to Nonsubscribers; to Subscribers, Five Shillings and Three-pence per fortnight; Half a Guinea per month, or One Guinea for three months, and a pamphlet, describing the efficacy of Bathing; together with the opinion of all the eminent physicians, both ancient and modern, respecting it; with a subjoined list of such disorders as Bathing prevents and cures, is given gratis to Subscribers, as a more concise mode of direction, for which Nonsubscribers pay SIXPENCE. And out of tenderness to infancy, a good constitution being one of the first blessings of existence, children are permitted to bathe at half price.



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L I S T

O F

D I S E A S E S

P R E V E N T E D and C U R E D

B Y

B A T H I N G.

*In Young Children it cures*

CONVULSIONS

Coughs

Cutaneous Inflammations,

Pimples, &c.

Gravel

Inflammation of the Ears,  
Navel, or Mouth

Rickets

Suppression of Urine

Vomiting and Want of Sleep

*In Grown Persons it prevents the Growth of*

Hereditary Apoplexies

Asthmas

Blindness

Consumptions

Deafness

Deliria

Gout

Kirg's Evil

Melancholy

Palsies

Stone

\*Rheumatisms

Sciatica,



Sciatica, or Hip Gout	Fluor Albus
Surfeits, at the beginning	Violent Fevers
Swelling on the Joints	Gout
Stone in the Kidneys	Running ditto
Torpor of the Limbs, even when the use is lost	Hectic Fevers
Cures every disorder of the Nerves	Hemicrania
Asthma	* Hysterical Pains
Ague of every sort	Incubus or Night Mare
Atrophy	* Inflammations
* Blindness	Involuntary Stool and Urine
Cancers	Involuntary Emissions and ob- stinate Gleets, where the Infection has been eradi- cated
Hooping Cough	Lameness
* Coagulated Blood after Bruises	Old Leprosy
Convulsions	Loss of Appetite, Smell, or Speech
Coughs	Nephritic Pains, or in the Kidneys
Complication of Disorders	Palpitations of the Heart
Deafness	Pains in the Back, Joints, and Stomach
Dropsy	
Epilepsy	

*Those disorders which are marked with a \*, require Sweating  
after Bathing.*

For a confirmation of which see the opinion of the an-  
cient and modern physicians. And these diseases and the  
effects of the Bath are arranged in the following manner  
by Sir John Floyer and Dr. Barnard, in treating of the  
Non-naturals.

The most obvious consequences of Bathing say they is  
by a greater pressure on our bodies. 1. To straiten the  
vessels and dissolve the humours.

2d. To remove any viscid matter adhering to the sides of  
the vessels.

3d. To

3d. To scour the glands by fitting the humours to pass them and be evacuated ; and to squeeze out any obstructed matter that sticks on the sides of the vessels, and render the motion of the fluids more free and easy. Hence the cure of Scurvy, Elephantias, &c.

4th. It mightily increases the quantity of blood in the brain and viscera ; hence a greater quantity of spirits are generated and moved with greater celerity through the nerves ; which accounts for its curing Palsies, Madness, Melancholy, &c.

5. The blood being thrown up into the Viscera, occasions a greater quantity of urine, bile, pancreatic juice, &c. to be separated ; whence its cure of the Stone, Gravel, &c.

6th. What hindred secretion in the liver, spleen, pancreas, mesentery, &c. is thereby removed, and obstructions cured ; hence its cure of Cachexies, Jaundice, and beginning of Dropsies.

7th. And it is by its contractile virtues that it stops Hemorrhages, Fleor Albus, and all diseases incident to both sexes ; and the quicker we immerge or dip, the more instantaneous is the operation.

N. B. If Bathing is practised only for the preservation of health, or to invigorate the animal spirits, or in windyness or sizziness of the blood and humours, no advice is necessary, or other precaution required, than not to bathe on a full stomach ; in a perspiration or sweat, or after hard-drinking ; and that staying too long in the water is highly prejudicial to most constitutions.

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